

الحج والعمرة والزيارة
على ضوء الكتاب والسنة

Verifying and Explaining Many Matters of

HAJJ, UMRAH AND ZIYARAH

In the Light of the Qur'an & the Sunnah

By His Eminence Sheikh
Abdul Aziz bin Abdullah bin Baz



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INTRODUCTION

All praise is to Allâh, Who is alone and His blessings and peace be upon him whom there is no Messenger after him.

This is a brief treatise on matters concerning *Hajj* and *Umrah*, derived from the Book of Allâh, and the Prophet's *Sunnah*. In their light, it covers, explains and verifies most of the points related to *Hajj*, *Umrah* and *Ziyarah*. I have collected this material for myself and for all such Muslims whom Allâh wishes and whom He guides. I have made my utmost effort to verify such matters in the light of the Noble Qur'ân and *Sunnah*. This treatise was published, for the first time, in 1363 Hijri at the expenses of the late King 'Abdul 'Aziz bin 'Abdur-Rahman Al-Faisal. Later on, I elaborated certain points and added some material, after further investigation. I had it republished for the benefit of the slaves of Allâh. Accordingly it bears the title: "Verifying and Explaining Many Matters of *Hajj*, *Umrah* and *Ziyarah* in the Light of the Qur'ân and *Sunnah*." Then I incorporated into it many important points and notes of caution in order to make it more useful. May Allâh enable everyone to draw benefit from it and consider this effort solely for Him and make it a means of entering *Jannah*, (*Amîn*). Verily, Allâh is sufficient for us and He is the Best Patron and there is no power or might except with Allâh.

'Abdul 'Aziz bin 'Abdullâh bin Baz

PREFACE

All praise is due to the *Rabb* (Lord) of the worlds and peace and blessing be upon His slave and His Messenger, Muhammad ﷺ his family and all his Companions.

This is a brief treatise about the rites, virtues and etiquettes of *Hajj* for the guidance of those who intend to perform *Hajj*. It briefly and clearly deals with all the important matters related to *Hajj*, *Umrah* and *Ziyarah*. I have presented in it only such issues which are proven by the Qur'ân and *Sunnah*. In writing it my objective was to offer advice to my fellow Muslims in accordance with this word of Allâh:

﴿وَذِكْرٌ فَإِنَّ الذِّكْرَ نَفْعُ الْمُؤْمِنِينَ﴾

"And remind (by preaching the Qur'ân, O Muhammad ﷺ) for verily, reminding profits the believers." (51:55)

Allâh the Exalted also said:

﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ﴾

"(And remember) when Allâh took a Covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet ﷺ and the religious knowledge) known and clear to mankind, and not to hide it." (3:187)

﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ﴾

"Help you one another in *Al-Birr* (virtue, righteousness) and *At-Taqlwa* (piety)." (5:2)

My efforts are also in accordance with this authentic *Hadith*. The Prophet ﷺ said:

﴿الَّذِينَ اتَّصِفُوا قِيلَ: لِمَنْ يَأْرَسُولَ اللَّهِ؟ قَالَ: "لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلَأَنْبِيَاءِ الْمُسْلِمِينَ وَعَامَّتِهِمْ)).﴾

"Religion is sincere advice". (He said it three times). It was asked: "For whom"? He replied: "Allâh, His Book, His Messenger and the leaders as well as general Muslims."

At-Tabarani reported on the authority of Hudhaifah, that The Prophet ﷺ said:

﴿مَنْ لَمْ يَهْتَمَّ بِأَمْرِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ. وَمَنْ لَمْ يُنَسِّ وَيُصَبِّحْ نَاصِحًا لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلَأَنْبِيَاءِ الْمُسْلِمِينَ، وَعَامَّتِهِمْ، فَلَيْسَ مِنْهُمْ.﴾

"Whoever is not concerned with the affairs of the Muslims then he is not one of them; and he who does not offer advice by day and night for Allâh, His Book, His Messenger, the leaders and the general Muslims, is not one of them."

I pray to Allâh that this treatise may benefit me and all the Muslims. He is the All-Hearing, Ever-Responsive and He suffices for us and He is the Best Disposer of affairs.

"...And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e., denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever in Allâh], then Allâh stands not in need of any of the 'Alamin (mankind and jinn)." (3:97)

This statement of the Prophet ﷺ that he said in the sermon of his *Hajj* was also reported in this regard:

((أَيُّهَا النَّاسُ إِنَّ اللَّهَ فَرَضَ عَلَيْكُمُ الْحَجَّ فَحُجُّوا))

"O People! Allâh has made it binding on you to perform *Hajj*. You should therefore perform it." (Muslim).

There are several *Ahâdith* stating '*Umrah* as an obligatory duty. One of these *Ahâdith* is that when Jibrael (Gabriel) asked the Prophet ﷺ about Islâm, he replied:

((الإِسْلَامُ: أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ، وَتَعْتِمِرَ وَتَغْتَسِلَ مِنَ الْجَنَابَةِ، وَتَتِمَّ الْوُضُوءَ، وَتَصُومَ رَمَضَانَ)).

"Islâm is that one should testify that there is no true God other than Allâh and that Muhammad is His Messenger, to perform the prayers, to pay *Zakât*, to perform *Hajj* and '*Umrah*, to take the ritual bath after sexual intercourse, to perform ablution (*Wudu*) in full and to fast in the month of Ramadan." (Reported by Ibn Khuzaimah and Ad-Darqutni on the authority of Umar bin Al-Khattab رضى الله عنه. According to Ad-Darqutni, it is an authentic *Hadith*).

Likewise, there is a *Hadith* reported by 'Aishah رضى الله عنها that she asked: "O Messenger of Allâh! Do women owe the duty of *Jihâd* (fighting in Allâh's cause)?" He replied:

((عَلَيْهِنَّ جِهَادٌ لَا قِتَالُ فِيهِ : الْحَجُّ وَالْعُمْرَةُ))

"They owe the duty of a *Jihâd* which does not involve any fighting -*Hajj* and '*Umrah*." (Ahmad and Ibn Mâjah).

***Hajj* and '*Umrah* are to be performed as a duty once in life:**

Both *Hajj* and '*Umrah* are duties to be performed once in life, as it is indicated by this *Hadith*. The Prophet ﷺ said:

((الْحَجُّ مَرَّةً ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ))

"The performance of *Hajj* once (in life) is a duty and if one does it more than once it is a voluntary act."

However, it is desirable according to the *Sunnah* to perform *Hajj* and '*Umrah* often, according to the report of Abu Hurairah رضى الله عنه that the Prophet ﷺ said:

((الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ))

"To perform '*Umrah* after '*Umrah* serves as the expiation for the sins committed between them and the reward for *Hajj Mabruur* (accepted) is nothing but Paradise."

To seek pardon for one's sins and wrong-doing:

When a Muslim sets out for *Hajj* or '*Umrah* journey, he should preach to his family members and friends, to fear Allâh. He should exhort them to abide by the Divine Commands and to shun all that is forbidden. He should put into writing all the money which he either owes or which he is owed and take some witnesses to it. It is also imperative for him to repent sincerely for his sins, as enjoined by this Qur'ânic verse:

﴿ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴾

"... And all of you beg Allâh to forgive you all, O believers, that you may be successful." (24:31)